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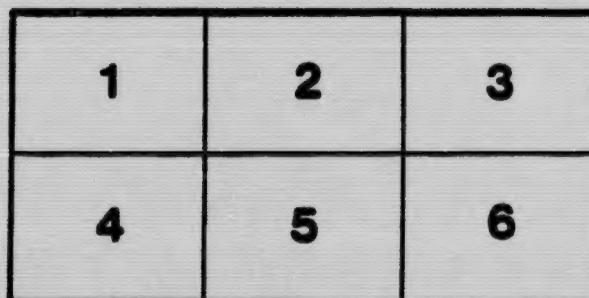
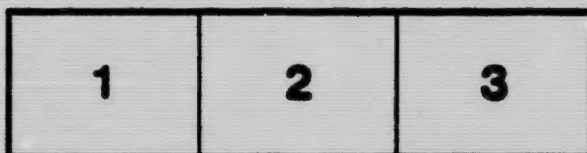
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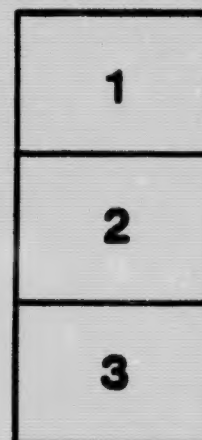
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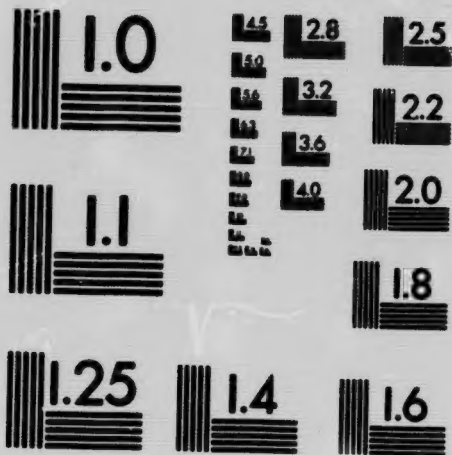
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The Boy Scout Movement

An Address Delivered Before the National Educational Conference, Winnipeg, October 20-22, 1919

By J. W. ROBERTSON, Chief Commissioner,

THE origin of the Boy Scout Movement can best be described in the words of General Sir Robert Baden-Powell, its originator, as found in the Fifth Annual Report of the English Boy Scouts. His statement is as follows:

"It has been suggested to me that a few notes to show how the Boy Scout Movement originated might be of interest.

The idea of training boys in Scouting dates from 1884, when I applied it to recruits in my regiment, and, in revised form, from 1897, to young soldiers in the 5th Dragoon Guards. I had then found the good of developing the man's 'character' before putting upon him the routine training of drill at that time considered necessary for a soldier.

When I came home, in 1902, I found my book, 'Aid to Scouting', being used in schools (and by Boy Organizations, etc.) for teaching boys. As this had been written for soldiers it was unsuitable for boys, and in 1908 I rewrote it (after an experimental boys' camp held in 1907). It was not then intended to have a separate organization of Boy Scouts, but that the Boys' Brigade, the Junior Y. M. C. A., the C. L. B., and the other recognized boys' organizations would utilize the idea.

However, such a large number of men and boys outside these organizations took it up that we were obliged to form a directorate to control it.

This at first consisted of Major McLaren and myself, with Miss McDonald, as the entire Headquarters Staff, in a room given us by Mr. Arthur Pearson, who generously helped us to a start. Lord Strathcona also gave us a donation of five hundred pounds to put us on our feet.

The Movement grew up of itself, and assumed such proportions that in 1910 I gave up the Army and took charge of it.

The idea of the dress of the Scouts was taken from a sketch of my own dress in Kashmir in 1897—in every detail.

The fleur-de-lis badge was that which I used for Scouts in the 5th Dragoon Guards; it was taken from the sign of the North Point of the compass, as shown in maps as a guide to their orientation.

The methods, aims and organization of the Movement underwent close examination by the Privy Council in 1910, and a Royal Charter of Incorporation was granted to it.

THE BOY SCOUT MOVEMENT

His Majesty the King became its Patron, and H.R.H. the Prince of Wales became Chief Scout for Wales.

And the leading men in religion, education, and affairs came on our Advisory Council.

We work in accord with other associations for boys, such as the Boys' Brigade, Church Lads' Brigade, Young Men's Christian Association Junior Branch, and others. All of us are working to the same end.

In the Scout Movement we also aim to make our training complementary, outside the school walls, to the scholastic training within the school. We work, therefore, in touch with the Education authorities."

TESTIMONY:

LORD ROSEBERRY has said of the Scout Movement: "If I was to form the highest ideal for my country, it would be this, that it should be a nation of which the manhood was exclusively composed of men who had been or who were Boy Scouts, and who were trained in the Boy Scout theory. Such a nation would be the honour of mankind. It would be the greatest moral force that the world has ever known."

Dr. James E. Russell, Dean of Teachers' College, Columbia University, has said—"I declare the Boy Scout movement to be the most significant educational contribution of our time. The naturalist may praise it for its success in putting the boy close to nature's heart; the moralist for its splendid code of ethics; the hygienist, for its method of physical training; the parent, for its ability to keep his boy out of mischief; but from the standpoint of the educator, it has marvelous potency for converting the restless, irresponsible, self-centred boy into the straightforward, dependable, helpful young citizen. To the boy who will give himself to it, there is plenty of work that looks like play, standards of excellence which he can appreciate, rules of conduct which he must obey, positions of responsibility which he may occupy as soon as he qualifies himself—in a word, a program that appeals to a boy's instincts, and a method adapted to a boy's nature."

II. AIM AND PURPOSE

THE primary object of the Boy Scouts Association, as set forth in the Royal Charter and also in the Act of Incorporation by the Canadian Parliament, is "the instructing of boys in the principles of discipline, loyalty and good citizenship." The aim and purpose of the Movement is the formation of good character and the development of good citizenship. Capacity for citizenship is conditioned by intelligence, self-control, a quick conscience with a growing sense of re-

sponsibility. The practice of Scouting develops these qualities in early life; and through the participation by boys in forms of social service, suited to their years, they are led to a recognition of the duties of citizenship—and to do them willingly. In the recent times of national and personal stress and trial these duties were brought closer home to us. The danger of easy going times is that we may recede from the clearer views and relapse from the loftier moods into the old unhappy way when selfish interests and trivial pleasures may resume their sway.



IF I WERE A BOY AGAIN

From the painting by the Late Lieut. Ernest S. Carlos.

By kind permission.

It is continuously necessary that there should be throughout the nation, organized agencies, many agencies by means of which the individual may be inspired with a love of truth and honour, may be instructed in a knowledge of the best things, and may be led to an ever fuller discharge of his duties to God, to himself, and to others. Some of these agencies must be suited to the natures and needs of boys and girls. For them, as well as for mature people, the controls of daily

conduct come largely from impulses, feelings and sentiments which influence their lives more deeply than conscious mental perceptions and reasoning do. It is here that the spirit, program and methods of Scout-



THE PATHFINDER.

From the painting by the Late Lieut. Ernest S. Carlson.

By kind permission.

ing are proving their fitness for producing what we all believe to be the highest good—good character and good citizenship.

The same may be said with equal appropriateness of the spirit, program and methods of the Girl Guides movement.



Sir Robert Baden-Powell, presenting colors to Catholic troop.

III. THE SPIRIT OF SCOUTING

THE first step into Scouting is taken by the promise made by every boy on joining. Here it is:—

ON MY HONOUR I PROMISE THAT I WILL DO MY BEST
TO DO MY DUTY TO GOD AND THE KING;
TO HELP OTHER PEOPLE AT ALL TIMES;
TO OBEY THE SCOUT LAW.

I do not here quote the Scout Law in full. It begins: "A Scout's honour is to be trusted." It sets forth that the Scout is loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty and clean. The tenth law reads: "A Scout is clean in thought, word and deed." These are the qualities that make a very perfect citizen, and a very perfect gentleman. The Scout Law is not intended as a substitute for the Ten Commandments or the two-fold law of Christ: "Thou shalt love the Lord thy God, and thy neighbor as thyself"; but it does interpret them in terms which the boy understands and which make him keen to obey.

Fire drill.
To Be Prepared
is the Scout's
middle name.
This is how he
warrants it.



IV. PROGRAM AND METHOD

AFTER the content of a program for instruction in principles, qualities and ideals is arranged, the problem remains to discover or devise methods for making these principles and ideals conscious and controlling influences in the lives of boys. Verbal instruction may enable a boy to comprehend and to judge. Practice suited to his years and capacity must be provided to enlist his will to apply his knowledge. The method must take full account of the disposition of boys to imitate; of their liking for association with their fellows; of their desire for the approval of those whom they esteem; of their love of pitting themselves against difficulties to rescue life from being dull; and many other well-known but not clearly defined impulses and qualities.



A Scout is Loyal. Scouts being inspected by H.R.H. the Prince of Wales.

The program of Scouting is extensive and varied. It needs to be like that to be adapted to boy nature and suitable to the boy's age—between 12 and 18. The program is the material through which the principles of chivalry, morality, and citizenship are presented; the method of their application makes their spirit prevail in Scout Life. The program furnishes a combination of knowledge and ideals. The methods of Scouting impart discipline. The practice begets desire and

develops ability to come up to standards. The attractions of Scouting are compelling to the boys through their own choice and willingness to do and be. It respects the dignity of the boy's personality and has due regard for what he may become.

Scout methods have been experimented with and have proved themselves capable of affording wholesome activities of body, mind and feelings, all leading to the desired end—character and good citizenship.

Series of Activities:

SCOUTING is carried on through a series of activities which require the boy to exercise his powers of observing, reflecting, planning, trying out, valuing, recording and reaching conclusions. The externals such as uniform, signs, flags, etc., appeals to the boy's love of the dramatic, the mystic and the ceremonial. They help to preserve a sense of dignity in the boy himself and that nourishes a proper spirit of respect for and deference to others. While wearing the uniform the boy feels set apart for a time for a purpose believed by himself to be good and ennobling.

Among the subjects and activities included in the program are the observation and interpretation of the meaning of signs such as tracks made by animals or records caused by nature; first aid; healthful exercises; map reading and map making; life in the open; signalling, tying knots; building fires; cooking campers' food; identifying trees, flowers and other plants; identifying animals, including birds and insects; generally playing the game of Scouting as well as looking on.

Subjects and Badges

THERE are badges to be won by earnest and sustained study. The range of subjects and qualifications is wide enough to meet the natural tastes, aptitudes and longings of boys when they are still in a measure living in a land of dreams where imagination is a strong factor to be reckoned with. Out of the seventy odd authorized proficiency badges I mention only a few as illustrative of the others—ambulance, airman, artist, book-keeper, blacksmith, boatman, camping, carpenter, citizen, clerk, cook, electrician, entertainer, farmer, fireman, fisherman, handyman, horseman, marksman, mason, musician, path-finder, printer, rescuer, swimmer, tailor, telegraphist, watchman. To earn any one of these badges a Scout must apply himself in a manner which brings into play self-discipline to reach standards which he understands. This is a form of self education which has immediate and permanent values. Besides the Scout educates himself by helping to educate another. He must prepare a Tenderfoot to pass his tests. In all this the program

and methods are a happy combination of knowledge, skill and ideals. The Scout is helped to organise his own modes of behaviour—a great advantage to character, and physical health. Good manners are cultivated not only by precept but by actual practice in Scout meetings, Scout games, Scout studies, Scout work of all kinds.



There are badges to be won by earnest and sustained study.

Scout Yarns

YARNS for Boy Scouts, founded on the doings and sayings of men of outstanding worth from what they have done, bring before the minds of the boys in a clear way the objective of good character and fine conduct. It is thus that the fine spirit of honour and chivalry is made to glow in the hearts of boys. The magnetism of noble character awakens and moves the responsive seed in the boy's best self. Of the Scout Master it may be said: "He speaks to them by parables." Story telling by the boys themselves forms a not unimportant part in their training and development.

Scouting Games

Scouting games occupy an important place in the program. The games are not merely forms of amusement as pastimes, but they are games through which the boys play themselves into ability. Without making even a summary of the general games, there are camping games, stalking games, tracking games, indoor games, cyclist games, seamanship games, first-aid games and games for strength and display. No one doubts the value of the contribution which games make to

THE BOY SCOUT MOVEMENT

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civilization and the development of character. Abundant physical play is desirable for all forms of growth and indispensable to the best and highest forms of that growth—physical, moral, emotional and intellectual. The feature of Scouting is that everybody plays the game. A feature of modern sports which needs to be corrected is that a few professionals play the game and the bulk of the people look on. The frequent stirring of the emotions by watching play without participation is believed to be deteriorating. Scout methods and Scout training are directed so that the boys will get the best out of a good thing and check any inclination to abuse it.



Scouting games
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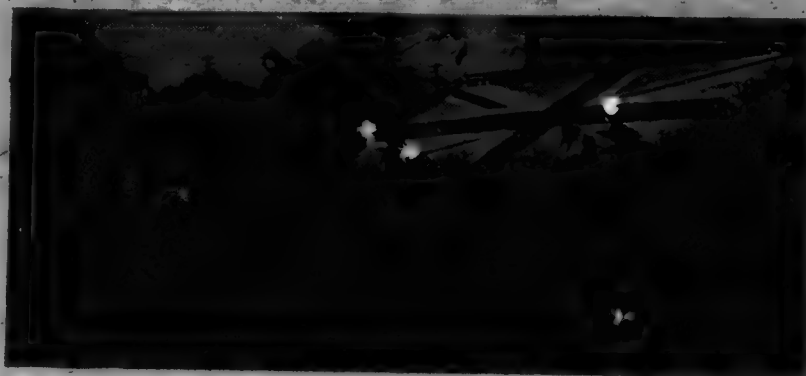
V. THE PLACE OF SCOUTING IN BOY LIFE

ALL thoughtful men recognize in some measure the need for something more to be done for boys. A few men more thoughtful than others have tried to meet the need by Scouting. What a happy assurance of greatness for our country it would be if the men and women would take ten minutes a day to sit down and think what good character is—how much of it the boys they know have—how much of it they need—and how the full possession of it may be brought about in them all. The three great agencies which influence and help to mould the character are the home, the school and the church. Scouting is not intended to displace or replace any of these. It comes to complement their work and round it out. It tries to do for the boy and provide opportunity for the boy to do for himself, what these have not, so far, been able to accomplish.

There are only about 1,000 school hours in the year. The average boy is awake, or so awake and watchful, for about 4,475 other hours a year. The Scout Movement plans that the boy shall occupy himself and enjoy himself in useful activities to the fullest extent in some of those hours. We all know the old adage: "Satan finds some mischief still for idle hands to do." We admit that prevention is better than cure. Scouting is preventive as well as positive and constructive. In modern life, children in towns particularly share less and less in doing

the things which occupy their parents and elders. They have thus less chance of participating in wholesome daily work in which they want to share and which in the main has been the means whereby the race has developed its ability, qualities and character. In the past the participation of children in the arts of daily life has been an important element in making wholesome men and women. The daily task, the common round, have been important factors in the development and maintenance of sturdy moral qualities. The boy's avenues of intake are all open and active. He seeks to keep the avenues of outlet flowing full. It is important that the content of the stream going in shall be such as to let the stream flowing out be what we want and that the flow both way shall result in a better boy.

Practice in close observation as required by Scouting, leads to practice in thinking. Practice in thinking, towards ends that are good



In Memoriam

and are desired, results in skill in thinking and skill in doing controlled by a will which then wishes and decides to do the right thing. It is a truism to say that education is far more than schooling and that education is the chief, if not the sole, means for effecting changes in human behaviour and character. Scout practice brings to the boy some of the first fruits of education through the development of intelligence, practical ability, cooperating good-will and high standards of conduct and character. Liv - ideals and human lives, leading and reaching towards their attainment, are the goal of education.

Citizenship

THE greatest foes of good citizenship are ignorance and indolence; its greatest hope is education. In the development of the modern State, as in the development of citizenship, two principles seek expression and strive for mastery. One may be called the principle of obedi-

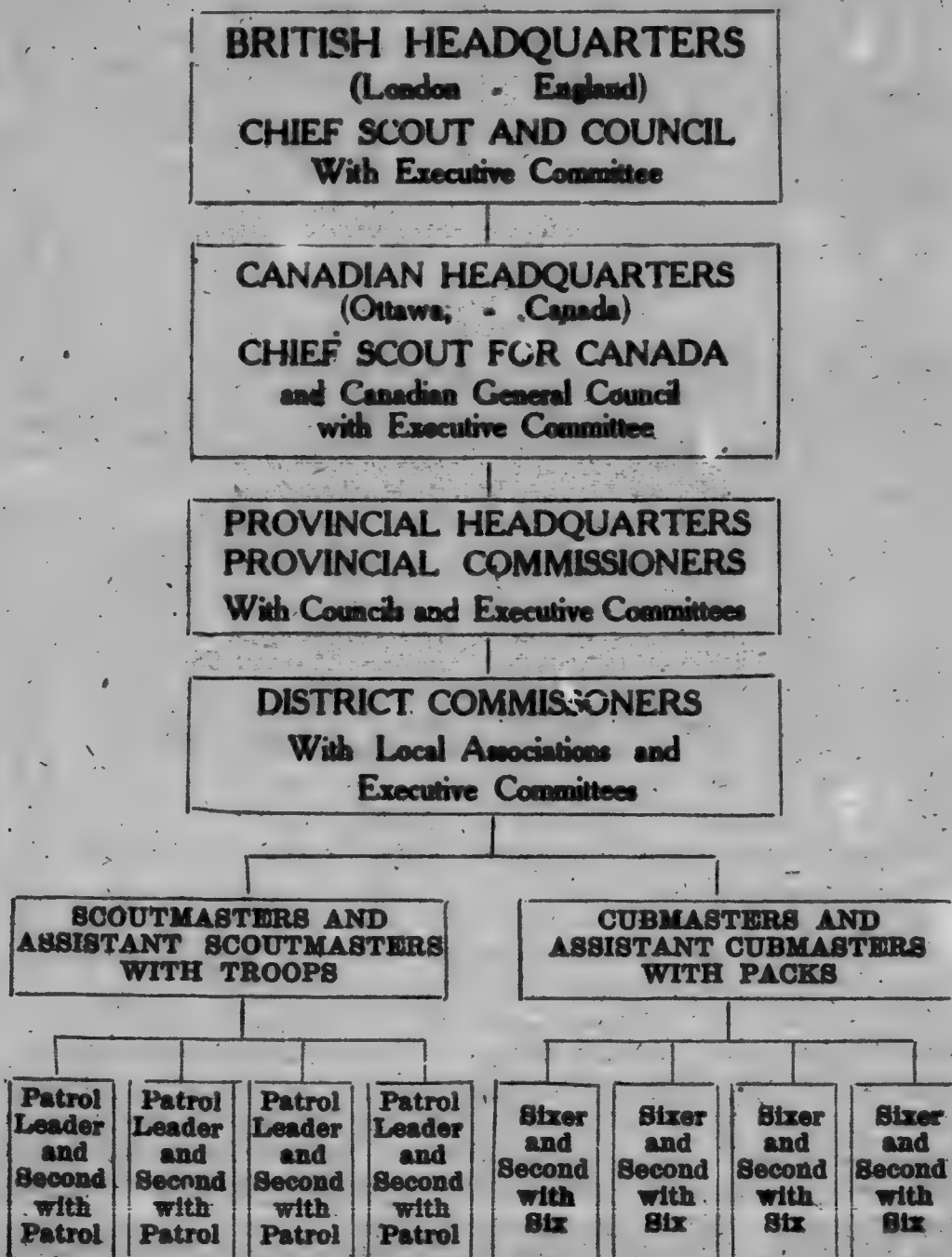
ence and the other that of independence. The former calls for the submission of the will and the latter for the assertion of the will. Training in youth through the Scout program, calls for a well-balanced development of both, and is one means whereby Canada can be made safe for Democracy and Democracy made safe for the well-being of our people. Democracy is avowedly founded on the recognition of equality and yet in no form of Government is leadership so essential. The Boy Scout has early practice in Democracy. He recognizes equality and develops leadership. The leader becomes such by proving his natural fitness. He is accepted as such by common consent of his associates. Civilization itself and citizenship are still in the making. They are the goal of the path of the just—a shining light which shineth more and more unto the perfect day. Its coming may be hastened. We can all help. Progress may be made by improvement in organization, in the laws, the institutions, the practices, but perhaps the greatest advance may be made by the development of the strength, skill, will, and spirit, in a word, the character of the people. Most of all can be done for and through the boys. The flower of fine citizenship is social service in person. The Scout learns the art by doing his good turn daily.

VI. ORGANIZATION

DURING the first few years of Scouting in Canada it was carried on under the direct supervision of the headquarters in London. In 1914 an Act of Parliament was passed incorporating the Canadian General Council of the Boy Scouts Association to promote and carry out in Canada the objects of the Boy Scouts Association. These are set forth in general terms in the Act of Incorporation. His Excellency the Governor General is the Chief Scout for Canada and also Chairman of the Canadian General Council and the Executive Committee. Other officers are the Dominion Commissioner, who is elected on the nomination of the Chief Scout for Canada; the Honorary Dominion Secretary; the Honorary Treasurer; and the Honorary Counsel.

The Executive Committee with Headquarters at Ottawa has general charge of the work in Canada between meetings of the General Council. Provincial Scout Councils are established for the purpose of promoting the welfare of the Boy Scouts Movement in each Province. Local Associations are desired in all localities where Boy Scout Troops or Wolf Cub Packs are organized. The Local Association supervises and encourages the Movement within its area.

For the Executive work of the Association there are Provincial Commissioners, District Commissioners, District Scout Masters, Scout Masters and Assistant Scout Masters. The whole scheme of organiza-



tion is fully set forth in the Handbook for Canada of the Boy Scouts Association. Generally speaking the form of organization is that of rather loose voluntary association, in free but guided comradeship, towards the accomplishment of the end sought—the instructing of boys of all classes in the principles of discipline, loyalty and good citizenship.

Scout Masters

THE one great need of the Movement at the present time is competent Scoutmasters, men of enthusiasms for life and unquenchable passion for the well-being and wholesome development of boys. Scouting is a community enterprise. In his body the boy has instincts and latent capacities inherited out of all his ancestry. The quality of



Scoutmasters receiving instructions

these may be said to depend upon the nature of that ancestry. The condition of his physical life depends upon the environment, the setting, in which he lives. The spirit life, the sociality, the character of the boy depend still more upon the quality and life of the community—the civilization in which he is brought up. It is within the power of the men and women of one generation to give such a setting for the social and spirit life of the next generation as to greatly alter its character. Can we not now marshal the intelligence, the will and the aspirations of the people to make that setting such as will bring the hope of all the ages, the hope of peace, happiness and noble endeavour

nearer realization. In all life what counts most is not knowledge, or even intellectual capacity so much as will and energy. The difference between men who succeed and men who fail is not so much a difference in intellect as in purpose and will on the one hand and slackness on the other. The primitive or baser instincts continually seek for domination. An old campaigner made his boast: "I keep my body under." Shall not we of Canada now make it sure that the boys will acquire the habit of keeping their souls on top. That is the gist of Scouting. The boy is imitative and again imitative. When the men of the community give him an example of giving themselves whole heartedly to some public service well worth doing, he will be quick to catch on and carry the endeavour and the spirit still further.

VII. SOME OF THE RESULTS AND HOPES

Scouting is not an abstract theory. It works. It produces examples of loyalty, cooperation and clean living. It raises the moral and physical standards of boys. It helps them to be healthy, helpful to others, handy, honourable and to acquire the habit of happiness. It



Scouting raises the moral and physical standards of boys.

fosters self realization, self direction and self control. Its scheme, its program, its methods are not perfect. They are yet in the making as the boys are. They are both—the Movement and the boys—struggling towards more light and better work. They will still strive on after they come into fuller light as every morning breaks and shadows flee away. Fuller light will let us all see more clearly what our community, our nation, our Empire, our Civilization have been to us and done for



Scouting helps the boy to be healthy, and to employ his play hours to the best advantage.

us. As yet our imaginations are too-dull to recognize the grandeur of the splendid opportunities we have and to appreciate their real merits. Scouting enables us to pay back at least part of the debt to the civilization through which we had opportunities for becoming the men we are; and to do it by making a better place where we live for better boys



Something that every Boy Scout learns.

than we were. I shall never forget the impression made upon me by a soldier in the St. Dunstan's Hospital for the Training of Blinded Soldiers in England. It was a most dramatic example of how a man could express his tribute of obligation, admiration, and gratitude to his

country for letting him be and causing him to be the kind of man he was. In the middle of an entertainment, provided by the soldiers being trained in the institution, one of the men stood up with a Soldier's cup in his hand to sing a song. It was a toast to Mother England, sung in a beautifully sweet, triumphant voice:—

"Here's to Mother England;

She did so much for me."

"Here's to Mother England;

She means so much to me."

You would not have noticed from anything in the voice, manner or attitude of the singer the fact that he had lost one arm, one leg, and was blind in both eyes. I am sure all Scouts, and I hope all the rest of us, in the spirit of that soldier and without a sacrifice like his, will seek and find Mastery for Service to Canada, through loyalty, discipline and good citizenship, the cardinal principles of the Boy Scout Movement.